

texts themselves, as in the case of the group *ba-ra-ri*, which is explained as *bara* = *lá*, "not," and *ri* = *adannu*, "season," i.e. at the wrong time, and this, again, seems to be explained as used when speaking of an eclipse as happening on the 12th or 13th, or during the evening watch. Linguistically, therefore, these inscriptions are of considerable value.

The "Book" (as it may be called) treating of Adad (Hadad), Babylonian Addu, is divided into thirty-six sections, with a total, in its present mutilated condition, of nearly one thousand lines. The omens are distinctive of the god of the atmosphere and the weather. If Hadad has spoken twice, the land which has sent hostility will send peace; if he has spoken thrice, and caused lightning to flash which is like a *šakkullu*-tree(?), a king will die, and a king will enter [and take the throne]. Some of the omens are what may be called agricultural, and in these cases they sometimes suggest simply the natural results of atmospheric conditions, as in the phrase "if the sky has not rained, the land will see want".

Assyriologists will look with interest for the completion of this welcome publication.

T. G. PINCHES.

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EPIGRAPHIA ZEYLANICA. By Don MARTINO DE ZILVA WICKREMASINGHE. Vol. I, Part IV.

The fourth part of Wickremasinghe's interesting publication brings us as No. 9 the inscription of King Kirti Niśśanka Malla at Dambulla belonging to the end of the twelfth century. Niśśanka Malla was the son of Śri Jaya Gopa of the dynasty of the Cakravartins of Kalinga, then reigning at Sinhapura. He came to the throne in the second year after the death of Parākrama-bāhu I, the two intermediate kings having held the sceptre only for one year and five days. Wickremasinghe proves

from the contemporary record at the Galvihāra in Polonnaruva (*A.I.C.*, No. 137), from the Nikāyasangraha, and from an inscription in the district of Conjeveram, that Parākramabāhu reigned from 1153 to 1186 A.D., that consequently the accession of Niśśanka Malla may be placed in the year 1188 and the date of the present inscription between 1192 and 1197.

Then follows as No. 10 a collection of inscriptions discovered in the mountains of Riṭigala, about 25 miles south-east of Anurādhapura. Riṭigala is the modern name corresponding to Ariṭṭhapabbata of the *Mahāvamsa* (X, 63–72). The inscriptions were discovered by the Archæological Commissioner, Mr. H. C. P. Bell, in 1893. They consist of more than thirty-two cave and rock records, but Wickremasinghe mentions only a limited number of them.

The oldest are the cave-inscriptions of Āṇḍiyākanda (Nos. 1–10). The characters resemble those of the Girnar and Siddāpura edicts of Aśoka, and in Ceylon those of the Tonigala and Vessagiri inscriptions. According to Wickremasinghe they belong to the second half of the first century B.C. Words occurring frequently in these records are *parumaka*, translated by 'his or her eminence', and *bata*, translated by 'brother'. I fully agree with Wickremasinghe that this rendering is preferable to those given by Bhagwānlāl Indrajī and Bühler, and that it is used as a term of honour in speaking of a member of the same religious order. We find it again in the form *batiya* in the inscription of Baḍagiriya (*A.I.C.*, No. 68), which unfortunately is in such a bad state of preservation that only a few words can be made out with certainty. The name Devanapiya Maharaja Gāmiṇi Tisa in No. 1 is the same which occurs in the inscription on the Dambulla rock (*A.I.C.*, No. 3). For different reasons, stated in my *Ancient Inscriptions of Ceylon*, p. 26, I corrected the text of this inscription by inserting *putasa* between *Gāmiṇi*

and *Tisasa*, and ascribed it to Vaṭṭagāmiṇi (88–76 B.C.). Wickremasinghe, however, points out that the type of the Dambulla, as well as that of the Āṇḍiyākanda inscription, is slightly more archaic than that of the Tonigala record, which certainly belongs to Vaṭṭagāmiṇi. He therefore identifies Devanapiya Maharaja Gamiṇi Tisa with Vaṭṭagamiṇi's father, King Saddha Tissa, and I feel now inclined to adopt this view; if it is correct we can leave the Dambulla inscription as it is without inserting the word *putasa*.

The rock-inscriptions at Nā-Ulpata (p. 147 ff.) and Vevāltāna (p. 149) are a little more modern than the above-mentioned; they belong to the second or third century A.D. The characters are the same as those of the Mahā-Ratmale record (*Epigr. Zeylanica*, i, p. 58 ff.).

No. 11 is an interesting pillar-inscription discovered in 1891 in the jungle close by the dāgoba of Kiribat-vehera, about  $3\frac{1}{2}$  miles to the north of Anurādhapura. It is dated in the 14th year of a king called Siri Sangbo, whom Wickremasinghe identifies with Kassapa IV. The phraseology is very much the same as that of the Mahākalattāva record (*A.I.C.*, No. 110) belonging to the 15th year of the same king. Wickremasinghe has found out from the *Mahāvamsa* and from contemporary epigraphical records that Kassapa IV ascended the throne in 963 A.D., and in connection with this he has made another important discovery relating to the year of Buddha's death.

Already in the third part of his *Epigraphia Zeylanica* he had discussed the chronology of the Sinhalese kings in the eleventh century, and had stated (p. 80) that according to the Manimangalam inscription of 1046 the eleven Ceylon kings from Udaya III down to Parakrama must have reigned between A.D. 1015 and 1046, that is, within a period of only thirty-one years, and not eighty-five or ninety-five as calculated by Turnour and Wijesinha respectively.

Now, according to the *Mahāvamsa* (and here his argumentation continues in pt. iv, p. 156) a period of 93 years and 8 days intervened between the accession of Udaya III and that of Parākrama Pāṇḍya in 1590 A.B. The former therefore came to the throne in 1497 A.B., and this would correspond to 1015 A.D. The difference between these two years would give us the date of Buddha's death, namely, 482 B.C.

Wickremasinghe states that this year 482 was the Buddhist era current in Ceylon up to the time of Parākrama Pāṇḍya in 1046, and that later on it was changed to 544, as it is at the present day. He expresses his satisfaction that this result agrees with another calculation of Buddha's death determined, from different sources, by himself at p. 142, n. 7, of the *Epigraphia Zeylanica*, and by Dr. Fleet in JRAS., 1909, pp. 1–34. I am told, however, that Dr. Fleet has prepared a second article for the forthcoming number of the JRAS., in which the origin of the Ceylon Buddhavarsha will be fully discussed, and, under these circumstances, I prefer to conclude my review here and to keep back my opinion about this difficult matter for a later occasion.

E. MÜLLER.

BERNE, *March*, 1909.

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INDIAN SCULPTURE AND PAINTING, illustrated by typical masterpieces with an explanation of their motives and ideals. By E. B. HAVELL, formerly Principal of the Government School of Arts, and Keeper of the Government Art Gallery, Calcutta, etc. London: John Murray, 1908.

A history of Indian Sculpture and Painting has long been a felt desideratum, but though Mr. Havell's work partly supplies this want it does not profess to present such a history. It is an eloquent plea for Indian art, which the